

THE HISTORIOGRAPHER

of
THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
and
THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH
*published to promote the preserving
of church records and their writing
of parochial and diocesan history*

PROCESSED

JUN 1 2010

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Spring 2010

Vol. XLVIII No.1

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They did not wait for the Pullmans: The ties that bound the Diocese of Maryland and the Missionary District of Wisconsin

By the 1830s the Protestant Episcopal Church in the United States of America was emerging from its dark ages of weakness and marginality as it overcame the last suspicions of Toryism (thanks in part to F. S. Key's evangelical patriotism). In 1820 the Church had the good sense and sensitivity to declare that it did not just *have* missionary work but was in essence a missionary society, domestic and foreign. Then it needed the leadership to act this out.

The first two seminaries proved to be the catalysts. Virginia Theological Seminary pioneered sending missionaries through the South and overseas, and General Theological Seminary set its sights on the rapidly moving western frontier. William Rollinson Whittingham (1805-1879) was steeped in the Biblical languages by his mother and soaked up vast amounts of patristics as he began his astonishing career as a student at General and then for a decade as librarian and professor of Church History, with time also spent in parish ministry and lay education.

His scholarship led to a zealous interest in spreading the Good News of reformed catholic Christianity through preaching, teaching, and the sacramental liturgy of the Book of Common Prayer. He taught it as a clear, honest and relevant Christian faith for nineteenth century America—initially for the middle and upper class citizens but also for the native Americans, African slaves and freedmen, and immigrants in all their varieties. With this message he

inspired his students in New York.

In 1840 he was elected the fourth Bishop of Maryland, the first from out-of-state and not a member of the tidewater aristocracy. He had been called after two years of conflict between the Catholic delegates supporting William Wyatt of St. Paul's, Baltimore, and the Evangelicals who wanted

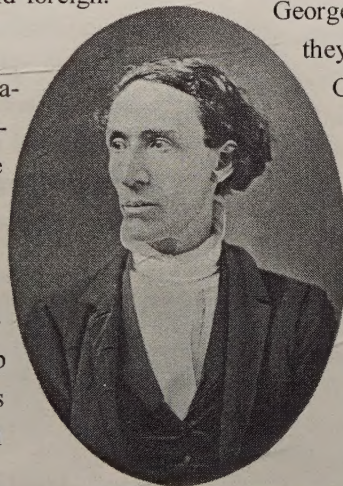
George Dashiell of Christ Church, Baltimore. In 1839 they had compromised on Wyatt's classmate at Columbia, Jackson Kemper, the "apostle of the Northwest." But Kemper wrote back that seeking "pilgrim children in the Land of Lakes and Rivers" was a task dear to his heart and he decided to stick with the exciting and arduous work he had begun there.

Wyatt, who knew Whittingham at General, suggested him and, at age 35, he was chosen and served until 1879. He took a critically important part in the mid-century church in many different roles: reconciling Catholic and Evangelical factions, supporting the Union in 1861, easing the return of the Confederate church in 1866, promoting the vast growth of his diocese,

enforcing canonical and liturgical disciplines, building ties with the Church of England, reaching out to reformed Catholics in Europe and Mexico, exploring conversations with the Eastern Orthodox, and tamping down some of the hysteria that greeted the ritualists in the 1870s.

In that context, Whittingham's promotion of the frontier

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The Rt. Rev. William Rollinson Whittingham. Photo courtesy anglicanhistory.org.

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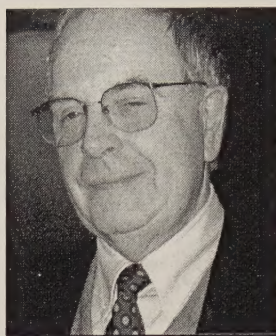
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Obituaries

Howard Everet Robinson, 1835-2009



Howard Everet Robinson.
Photo courtesy Richard
Van Orman.

News has been received of the passing of Howard E. Robinson who served as Oregon Diocesan Archivist and Historiographer from 1997 until 2003. Howard was appointed by Bishop Ladehoff to succeed the Rev. Chandler Jackson. Howard was born on 7 September 1935 in Bellingham, Washington, and attended Western Washington College and the University of Washing-

ton. While serving in the Air Force he was the Historian for the Eighth Air Force. He and his wife of 52 years, Barbara Bradford, were married on 6 April 1957. Following his discharge from the service, he would spend 32 years working in various executive positions for the Boy Scouts of America, retiring in 1989. Prior to coming to Oregon, he was Parish Historian for St. Paul's Episcopal Church, Newton Centre, Massachusetts, and President of the Diocese of Massachusetts Historians Society.

Howard passed away on 21 December 2009, at Good Samaritan Hospital, Corvallis, following an extended period of poor health. He is survived by wife Barbara of Depoe Bay, four daughters and several grandchildren. He did much to document the early history of the Diocese of Oregon and represented Oregon at several National Episcopal Historians and Archivists conferences.

He will be missed.

Richard Van Orman

Archivist and Historiographer Diocese of Oregon

Book Review Coordinator

Dr. Carl Stockton has graciously agreed to oversee the book review portion for *The Historiographer*. He can be reached at cr.stockton@comcast.net.

Virginia Nelle Bellamy, 1922-2009

Virginia Nelle Bellamy died on 23 December 2009 peacefully in her sleep at the age of 87 in Johnson City, Tennessee. Dr. Bellamy, who was known as Nelle to her friends and family, was Archivist of The Episcopal Church for over 35 years.

She was born on 19 September 1922, in Knoxville, the daughter of the late Rev. Thomas M. Bellamy and Minnie Deakins Bellamy. Her father served as an ordained minister for 40 years in the Holston Conference of the Methodist Episcopal Church, South, and in the Methodist Church.

Dr. Bellamy graduated from East Tennessee State College in 1945 and enrolled in the seminary of Duke University, Durham, North Carolina, in 1946. She studied in the seminary for two years before enrolling in the Department of Religion, where she earned a Master's Degree and was the first woman Ph.D. graduate from the Department of Religion in Duke University. It was during her studies at Duke that she became an Episcopalian.

From 1953-1959 she taught in Bishop Moody's Diocesan Seminary in Lexington, Kentucky, but in 1959 she moved to Austin, Texas to take the position of Church Archivist with what was then the Church Historical Society and to serve as Adjunct Professor at the new Episcopal Theological Seminary of the Southwest.

Nelle Bellamy took a conscientious and progressive approach to her assignment, moving the archives from the antiquarian collection model to an active documentation program that looked at Church structure, leadership and movements. She was the first custodian of the archives to bring modern management practices to the historical holdings. Nelle enlisted the aid of the influential and noted archivist Theodore Schellenberg in



Dr. Nelle Bellamy. Photo courtesy of The Archives of the Episcopal Church.

creating an organizational framework for the Archives and began the first systematic acquisition of the General Convention's records since the late nineteenth century.

Being aware that the Archives' isolation from Church structures affected its finances and accountability, Nelle worked with Bishop Allin to return the Archives to the authority of the General Convention in 1985. From this vantage point, Nelle had an impact on the preservation of the records beyond the Episcopal Church with our ecumenical partners, the Anglican Communion office, and other provinces of the Communion.

Historiographer, Dr. J. Robert Wright, remembered Dr. Bellamy's contributions: "Nelle Bellamy rose to prominent national position in the Episcopal Church as a self-taught archivist who had to learn the trade and establish the guidelines at the same time that she was building from the ground up. She did much to convince the Episcopal Church of the paramount importance of taking good care of its archival heritage, and I was pleased to work together with her. She will be remembered for her diligence, determination, and many initiatives."

This writer, who succeeded her at the Episcopal Church Archives, knew Nelle professionally for many years and remembers her unflappable strength. Nelle could be feared or admired for her clarity and judgment. Admiration allowed one to enjoy her insights and conversational gifts. She had the wisdom to understand—in work, in Church life, and in personal relationships—that the truths and the practicalities of life often collide. She was a proponent of steadiness in all matters in order to create balance between what we can do now to create meaning in our lives, and what we must patiently await in the face of uncertainty. She lived out

a much considered Anglican way of encountering everyday life.

Together with key figures of the Lutheran and Baptist traditions, Nelle founded the section on Religious Archives of the Society of American Archivists. She wrote seminal articles about the value of religious archives in the landscape of cultural history. She was made a distinguished Fellow of the Society of American Archi-



Dr. Bellamy with unidentified research assistant. Photo courtesy of The Archives of The Episcopal Church.

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vists. She was also granted an honorary doctorate by General Theological Seminary in 1990.

Nelle enjoyed the adulation of her students and the give and take of faculty relationships. Colleague William Adams reminisced that, "For many of her years at the Seminary, Nelle was the only woman on the faculty, a fact that she both enjoyed and used to her advantage, whenever possible. Her academic credentials, a Ph.D. in history from Duke, were better than many of her male colleagues and her wide spread Anglican connections made her a much more well known personality than anyone else on the faculty."

She faithfully practiced the disciplines of the Benedictines; as an oblate of the community of St. Mary's Abbey, West

Malling, England, where she often said she could feed her soul and rekindled her affection for all things deeply Anglican. Even in retirement, she actively served her congregation, serving on the Vestry and participating in the life of John's Episcopal Church in Johnson City.

Nelle was survived by her dear friend and sister, Mrs. Sam Neeley (Betty) of Johnson City, Tennessee, whom we join in giving thanks to God for her presence among us. We celebrate also her faithful service to the Church community and the preservation of its cultural patrimony.

Mark J. Duffy,

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Hymns for Little Children

One of the most successful children's hymnbooks of the nineteenth century was *Hymns for Little Children* by Cecil Frances Humphreys Alexander (1818-1895), which ran to some 66 editions after its initial publication in 1846.

Despite the name, the author was an Irish lady, the third child of Major John Humphries of Dublin. She married a local clergyman, the Rev. William Alexander in 1850, who eventually, after the death of his wife, became Archbishop of Armagh and Primate of All Ireland (1896-1911). Parenthetically, he has a (posthumous) walk-on part in James Joyce's *Ulysses*.

Cecil had no children of her own, but used the revenues from her writing to support children's charities, and the development of a district nurses service. Most importantly, she wrote *Hymns for Little Children*, which used hymns to explain, line by line, the Lord's Prayer and the Apostles' Creed. Three of the most well known hymns in Anglican hymnals come from the latter—"All things bright and beautiful" (maker of heaven and earth), "Once in Royal David's City" (who was conceived by the Holy Ghost) and "There is a green hill far away" (suffered under Pontius Pilate).

"All things bright and beautiful" (#405 in *The Hymnal 1982*) is currently sung to the tune *Royal Oak*, a traditional British melody, and it has been shortened from the original. With today's sensibilities it would be hard to include a verse that went:

The rich man in his castle,
the poor man at his gate,
God made them high or lowly,
and ordered their estate.

This verse was still in the 1958 *Hymns Ancient and Modern*, a popular British hymnal. Fortunately, these words do not seem to have ever been included in Episcopal hymnals. And of course "All creatures great and small," the second line, was the title of the very successful veterinary stories by James Herriot, the pen name of Dr. James Wight (1916-1995).

"Once in Royal David's City" (#102) has become synonymous with Christmas Eve from King's College. It is sung to *Irby* by Henry Gauntlett (1805-1876), who was a talented and technologically inclined organist, with patents in electrifying the instrument, and who had a role in further developing the now-familiar four part harmonies that are so common in our hymnal.

"There is a green hill far away" (#167) is sung to *Horsley* by William Horsley (1774-1858), a friend of Felix Mendelssohn. The family moved in interesting circles, and his daughter married Isambard Kingdom Brunel (1806-1859), the great bridge and ship designer.

Cecil Alexander wrote some 400 hymns, and several more are in our Hymnal: "He is risen" (#180), "For thy blest saints" (#276), "Jesus call us" (#549, 550) and the famous and very long "St. Patrick's Breastplate" (#370) with its stirring Irish melody adapted by Charles Villiers Stanford (1852-1924). Thus, although she never had her own children, she continues to influence tens of millions with her poetry.

Roger Prince

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ministries in Wisconsin makes sense. He had already formed a bond with Kemper, who gave inspiring talks to students at General about the mission field. Kemper had been sent as the missionary bishop of Indiana and Missouri in 1835 and of five more territories in 1838; in 1854 he accepted election as the first Bishop of Wisconsin, where he served until his death in 1870.

The growth of the Episcopal Church throughout the upper mid-west was strengthened by Whittingham's recruiting and sponsoring clergy and their subsequent training and supervision by Kemper, both of them staunch high-churchmen in the tradition of Seabury and Hobart; they were disciples of the Tractarian doctrines and piety of Edward Pusey. They saw the rough social and physical conditions of pioneering as truly in the steps of the apostles—long before there were any Pullmans to ease the way!

Among Whittingham's students in the class of 1841 at General were James Lloyd Breck, William Adams and John Henry Hobart, Jr. In May 1840 Breck, in his usual enthusiastic way, wrote his brother:

The Star of the Seminary has set. I say not, that it has not set to rise again in another sphere, to shine the more brilliantly; but to us, it has set. In plain language, Professor Whittingham is elected Bishop of Maryland, and of course, according to his Catholic principles, will accept. This is a glorious thing for Maryland, and, doubtless, must be for the Church at large. Only imagine the influence he must wield in the House of Bishops. His piety, his zeal, and his Catholic and Apostolic principles, will command the respect of all... One of the students asked him: 'Will you not decline, Professor?' 'As I fear God, I dare not.' 'I hope, sir, you will never have to regret it.' 'I shall not in heaven, though I may here.'

Breck also reports that Bishop Kemper spoke at the Seminary of "the prodigious efforts of the Romanists in this part of the Valley of the Mississippi, and of the rapid spread of fanaticism and delusion. He impresses upon the students again, the fact, that sacrifices must be made."

By "fanaticism" he, like Whittingham, meant evangelical revivalism, and by "delusion," Roman Catholicism. For example, the Rev. Alfred A. Curtis, rector of Mount Calvary, Baltimore, who had been at odds with his bishop over politics (he had refused to heed his call to give thanks for Union victories) and rituals, nevertheless had been ap-

pointed by Whittingham as his secretary, in effect a diocesan chief of staff, but he renounced his orders to become a Catholic in April 1872. The bishop pronounced at the Diocesan Convention his deposition "from the holy ministry, at his own request, on his surrender of himself as a slave to the Roman usurper of lordship over the heritage of God."

Kemper first proposed starting a western seminary in 1840, when he wrote to students at General (a letter whose content was sent on by Breck to Whittingham that December):

The majority of the few clergymen who will come here will be those who cannot obtain parishes in the East... To whom is the Church to look but to those students whom she may most emphatically call her own?... [We may] secure, perhaps before next autumn, funds sufficient for land, some buildings and a few books.

The three young ordinands went to Wisconsin with the idea of forming a kind of monastic, perhaps even celibate, community. This reflected Whittingham's sympathy for anglo-catholic practice and Kemper's call for "self-denying associates" to serve on the frontier. Hobart returned east in a few years, and both Adams (who stayed in Wisconsin) and Breck (who ended his years in missionary work in California) married. But the catholic priestly discipline was key to the rapid growth of the Church, based on plain living, communal prayer and pastoral zeal.

By 1842 this led to the beginning of the seminary, Nashotah House, named for the local lake. It was kind of an extension school of General, reaching young men who could not easily afford—and did not need—an urban academic education. This semi-monastic discipline proved to have creative results, unlike the experiment at Valle Crucis in North Carolina sponsored by Bishop Levi Ives, who in 1847 founded a priestly Brotherhood of the Holy Cross which was more Catholic than the Church was ready for. He was denounced within and beyond his diocese and in 1852 converted to Rome, to the distress of Whittingham, who had been his General Seminary classmate and his friend in the House of Bishops.

Whittingham threw all his good advice, energy, influence and persuasiveness behind Kemper's vision, so effectively that he was called "the father of Nashotah" by my predecessor in Maryland, Dr. Garner Ranney. He had researched the vast correspondence, sermons and tracts on the subject held in the Diocesan Archives. These studies were recognized by his being awarded an honorary L H D by the House in 1988.

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Many postulants went from Maryland to Nashotah. One of them, J. Taylor Chambers from Calvert County, wrote the bishop on 4 April 1861, in an urgent plea for money, because:

There is a great deal of excitement in this town about the present political aspect of the country. As a Southern student I don't feel safe here. There has been some talk of compelling us to take the Oath of Allegiance. More than that—the last news tonight was that we were to be waited upon by a Vigilance Committee—and if we did not leave immediately—that we would receive a coat of tar and feathers and be drummed off.

That threat came to nothing, but Chambers did come home to Maryland, to be ordained and to serve a Kentucky church for many years.

One by one the missionary districts of the northwest were admitted as dioceses. By 1847, when Kemper called the organizing convention, Wisconsin had 25 congregations and 23 clergy. Its name was changed to Milwaukee in 1879 when Fond du Lac was set apart.

The church in the upper Mississippi valley grew to be self-sufficient, but Whittingham's ties remained, especially as he rose in esteem and influence throughout the Episcopal Church. In 1875 the new Nashotah dean, his former student the Rev. Azel Dow Cole, D.D., wrote him in 1875 on a familiar subject: "Allow one of your pupils to solicit your kind interest in the object of the enclosed appeal. Kind words from you to those you daily meet will greatly further the welfare of Nashotah."

Whittingham himself never visited Wisconsin, in spite of many invitations from Kemper, Breck and Adams, including one in 1856 announcing that at last "the cars" now ran from Chicago up to Delafield station, two miles from Nashotah.

Nashotah House was in an austere setting but it did the trick. Soon many churches were started, as well as several schools. These were inspired by William Muhlenberg's Flushing Institute in Long Island, several church boarding schools in New England, and most directly by St. James Academy in Maryland, founded in 1842 by Whittingham, and the oldest American boarding school based on the English church schools.

By 1847 Kemper sought funds for Kenosha College from

his friend William Wyatt of St. Paul's, Baltimore, "one of the wealthiest churches in the East". He reports "I have a very interesting field in Wisconsin—7 deacons already this year will do pretty well and they all settle in the territory."

His hopes for a girl's school led to the founding of Kenosha Hall in 1855, renamed Kemper Hall in 1870. The school thrived for over a century under the Sisters of St. Mary. It is now the cathedral house of the Diocese of Fond du Lac.

Kemper inspired the foundation of Racine College in 1852, from which many students went to Nashotah, especially when James DeKoven was warden from 1859 to 1879. It became a boys' preparatory school in 1887 and closed in 1933; it is now the DeKoven Center of the Diocese of Milwaukee.

In 1874, the Episcopal Church was embroiled in a controversy over ritualism, centered in dioceses in the upper mid-west (which came to be called derisively "the biretta belt") and especially on James DeKoven. He was a General graduate, though not directly linked to Whittingham, but certainly alarming him by adopting Anglo-Catholic ceremonies and doctrines which were not authorized and often in violation of the canons and Prayer Book rubrics.

That year, William Armitage, Kemper's coadjutor and successor in Wisconsin, wrote Whittingham for fatherly advice on "suppressing a Romanizing priest"—not named, but either DeKoven or his ally. John Williams, Bishop of Connecticut (and for many years Presiding Bishop) also wrote to ask his advice about an article he prepared against the ritualists:

Will it do, or will it not? I shall do just as you say...

Dear, dear! How I wish you had been at the first talk in New York over this wretched Cummins affair [which led to the breakaway Reformed Catholic Church]... And now comes the danger in Wisconsin. I am assured that if DeKoven is elected and consecrated, there will be a schism or something like it from that diocese. And yet his election is actually probable. Deus misereatur!

Whittingham also received a similar letter from Bishop William Coxe of Western New York, who was very concerned about "the DeKoven threat."

DeKoven was elected twice in Wisconsin and then in Illinois but each time was rejected by a majority of the bishops. We do not have Whittingham's replies to Armitage and Williams, but he did not record a vote, so perhaps he let his colleagues meet that threat.

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Whittingham's last influence on the Wisconsin church actually came after his death in 1879. In 1860 he had ordained Charles Grafton, whom he had personally prepared for the priesthood, and assigned him to serve with his long-time friend William Wyatt at St. Paul's. During the War Grafton did heroic personal service with the wounded troops. In 1866, seeking a deeper commitment, he asked for his bishop's counsel. Whittingham sent him to Cowley, England, to test his vocation with the Anglican monks whom he had come to admire in his visits. In a few years they formed the Society of St. John the Evangelist and Grafton became prior of the American chapter as rector of Advent, Boston.

In 1884 Grafton was elected the second bishop of Fond du Lac, the small diocese in northwest Wisconsin which had carried the DeKoven Anglo-Catholicism forward. Grafton's ritualism and sacramental piety became famous (or infamous) with the consecration in 1900 of Reginald Weller as his coadjutor with elaborate ceremony and vestments. It was joked about as "the Fond du Lac circus," but in fact, as Grafton carefully pointed out in his article "The Catholic Movement" in 1914, its practices were not all that radical. They became accepted and even common during the twentieth century. Indeed, many such ceremonies, like altar candles and crosses, wafer bread, water mixed with wine, the celebration's facing east, crossing oneself, private confession and reserving the sacrament, Eucharistic vestments,

processional crosses and banners had been the ones the Bishop of Maryland had strictly forbidden Joseph Richey, rector of Mount Calvary, Baltimore, from using in 1872. As a Tractarian high churchman, Whittingham was a strict opponent of anything that was not permitted by rubrics and canons, and, as we have seen, very sensitive to the dangers of Romanism. In short, Grafton succeeded where DeKoven had not.

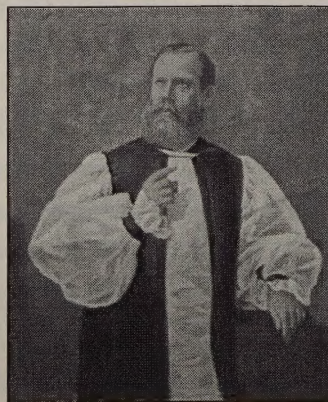
But why did this style of ritualism emerge then and there in the upper mid-west? A Marxist might see it as serving the new affluent class of Americans who indulged in rich display. If so, it also led to many Anglo-Catholic city parishes doing heroic social service among the poor. It clearly met the needs of Christian communities, not as plain or as emotional as most Protestant churches nor as authoritarian and, largely, foreign as the Roman and eastern Orthodox churches.

It took some courage for the ritualists, like the sturdy pioneers of Kemper's era, to persevere, but in time argument turned into debate and then into that "harmonious dissimilitude" which Richard Hooker had held up as the center of the Elizabethan reformed catholic faith. Together, Maryland and Wisconsin laid the foundation for the twenty-first century Episcopal Church.

*P. Kingsley Smith,
Historiographer of the Diocese of Maryland
This paper was originally given at the NEHA meeting in
Racine, WI on 26 June 2009.*

Trinity Cathedral, Phoenix, Arizona: An Early History

The early history of what would become the Diocese of Arizona and Trinity Cathedral are tied closely together. Although the General Convention of 1874 created the Missionary Jurisdiction of New Mexico and Arizona, their first Missionary Bishop, the Rt. Rev. William Forbes Adams, never reached the Arizona Territory. The first truly active Missionary Bishop of the Jurisdiction was the Rt. Rev. George Kelly Dunlop (1880-1888), who held the first Episcopal Church services in Phoenix in 1886. This service was apparently conducted by the Bishop himself, as there is no record of lay services having been held at this time when Phoenix was a small desert town with a population of 3,000. Two 25 foot lots on 2nd Avenue in the center of the town, and opposite the Court House, were purchased by Bishop Dunlap in May 1886 for \$750.00.



The Rt. Rev. John Mills Kendrick. Image courtesy Diocese of Arizona. Photo by Greta Huls.

The first vicar of Trinity Church (now Trinity Cathedral) was the Rev. Dr. Robert W. Pearson, who first started at the church as a lay reader. Pearson had been a Baptist minister and lawyer who joined the Episcopal Church because of its historical importance and ecclesiastical positions, along "with its 'Incomparable liturgy.'... He was a born missionary, and brought with him a wealth of experience, together with the evangelical zeal of a good Baptist." Bishop Dunlop soon admitted him as a candidate for Holy Orders. After Dunlop's death, the Rt. Rev. John Mills Kendrick, Missionary Bishop of New Mexico and Arizona from 1889-1911, ordained Pearson to the diaconate on 14 February 1889, and as a priest a few months later on 29 April. Under Pearson, an active congregation and Sunday School developed.

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Pearson led the congregation in their efforts to build a church. While the Bishop provided \$200.00, the congregation raised most of the money themselves. The mission was almost ready to begin operations when Bishop Dunlop died after a brief illness in the spring of 1888. "On Trinity Sunday in 1888 the cornerstone was laid by the Rev. James A. M. La Tourrette, the President of the Standing Committee of the Missionary Jurisdiction of New Mexico, who had been asked by [Interim] Bishop Spaulding [of Colorado] to represent him, since he himself could not come at that time." Located on 2nd Avenue and Washington Streets, the church was a brick building with a small tower, that had cost \$5,500.00. By the time the building was completed, a \$1,200.00 organ had also been installed. On the first Sunday in January 1889, the first service was held.

Trinity Church grew so rapidly that they soon needed a Guild Hall for all of their activities. The new building was built in 1889, at a cost of \$1,700.00. In the meantime, Trinity Mission was incorporated according to the laws of the Territory of Arizona.

Pearson served as vicar to Trinity Mission for less than two years. A preacher of unusual ability and a gifted leader, he was also prominent in the life of the community. At one point he was in temporary charge of Grace Mission in Tucson. As happened with many missionary clergy, so much

activity affected his health. After a brief illness, he passed away on 29 September 1890.

After a few months, Trinity Mission welcomed Sir. Alfred Illif, an English layman and candidate for Holy Orders, whom Bishop Kendrick ordained to the diaconate on 3 April 1892. Illif was not well suited to western missionary work in North America, and soon left. Bishop Kendrick then took over the charge of the mission, with the assistance of the Rev. W. H. Fenton-Smith, Deacon, and later the Rev. W. D. N. Sherman. He needed their assistance for in 1892 the General Convention set off Arizona as a separate Missionary District from New Mexico, but Bishop Kendrick had charge of both Districts. However, the bishop's duties did not decrease.

Bishop Kendrick must have found it increasingly difficult to administer the affairs of the Phoenix church. Fortunately for Trinity Mission, the Rev. Edwin A Penick, of Camden, New Jersey, was appointed Minister-in-Charge on 1 October 1897. Penick served for nine years from 1897-1906. Under Penick, the church grew in numbers and in influence within the greater community. As such, the mission needed a larger plant in a more desirable location. Lots were donated on North Central Avenue, and a fund was started for a new group of buildings. In the meantime, the guild hall was enlarged, which was fortunate, as nothing was ever built on the donated lots. On 1 May 1906, Penick left Arizona for a parish in Alabama.

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Vignette #1: The Rev. Julius Atwood

Late in 1904, the Rev. Julius Walter Atwood and his family arrived in Tuscon. For ten years, Atwood had been the Rector of Trinity Church in Columbus, Ohio. They left Ohio as his wife was very ill with tuberculosis, and they hoped that her health would improve in the south-western climate. Once in Arizona, they eventually moved to Clayson's Ranch, which was in the desert a few miles outside of Phoenix. Bishop Kendrick, who had known them in Columbus, welcomed the Atwoods to Arizona. With the consent of the Bishop, Atwood held services on the ranch out of doors, in order to minister to other sick people in the neighborhood. The ranches had been cut off from the surrounding area due to almost continual rains and floods which had destroyed bridges. How long these services continued is uncertain. In the summer of 1907, Mrs. Atwood could not stand the heat, so she was taken with her family to Colorado Springs. She lived only a short time. The Rev. Atwood, along with his two young children, returned to Phoenix.

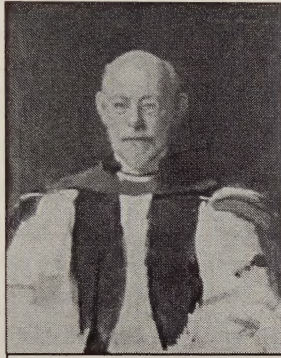
The long and fatal illness of his wife, and the many sufferers in Arizona, made Atwood aware of the great need for a Church Sanatorium, especially for those with little means. In 1907, he succeeded in purchasing several lots on the edge of the desert just outside the city on 18th Street north of Van Buren Street. He also secured a number of used tent-houses. With these he was ready to start his project, which was to become St. Luke's Hospital.

Bishop Kendrick, who supported this new undertaking, hired Bertrand Richard Cocks, a young student from the Divinity School of the Pacific, then situated at San Mateo in California. Cocks and his wife Mary had considerable experience with tuberculosis. Thus was started an institution which was destined to grow and to acquire a national renown. Cocks was ordained to the priesthood by Bishop Kendrick on 16 May 1909. Cocks served several years as Superintendent of what is St. Luke's Hospital, Phoenix, and was named Curate of Trinity Church.

Trinity Cathedral, *continued from page 8*

Bishop Kendrick then invited the Rev. Julius Walter Atwood (see Vignette #1) to take charge of Trinity Mission. Atwood accepted, and he became Minister-in-Charge on 1 November 1906. Atwood became prominent not only in the affairs of his congregation, but also in those of the community and the wider church. In 1907, Bishop Kendrick appointed him Archdeacon, a newly created office for the church in Arizona, in order to make Atwood an official representative of the District during his travels. Trinity Mission became an Organized Parish on 25 April 1908, and Atwood was elected rector.

In 1910, the General Convention decided that the Districts of New Mexico and Arizona should have separate Bishops. Bishop Kendrick chose to preside over the District of New Mexico because he thought that his archdeacon would make an ideal Bishop of Arizona. Therefore, he nominated Archdeacon Atwood for the position, and the House of Bishops elected him. Atwood was consecrated in Trinity Church, Boston, on 18 January 1911, and proceeded at once to Arizona.



The Rt. Rev. Julius Walter Atwood. Photo courtesy Trinity Cathedral.

In his first address to Convention on 26 April 1911, Bishop Atwood revealed his vision for a cathedral in Phoenix that would be central to the work of the District:

A Cathedral would be a centre of missionary work and energy in this district; would provide the Bishop with a church of his own; and, while serving still as a parish church for the people of Phoenix, would really belong to all the church people, and, I might add, all the citizens of Arizona who desire its administrations or its help in any way. A number of clergymen ought later to be associated with it, who would minister to un-organized missions, to churches temporarily without clergymen, and to churchman widely scattered over the whole District of Arizona.

The vestry of Trinity Church in Phoenix offered it as a Pro-Cathedral, and asked the Bishop to nominate a vice-rector, while Bishop Atwood continued in charge of the church. The 1914 Convocation established a Committee to formulate a Cathedral Constitution in order to establish a Cathedral organization in Phoenix, which should also be the parish church. Eventually, the committee adopted The Insti-

tutes of the Pro-Cathedral. Bishop Atwood formally resigned as Rector. The vestry nominated the Rev. William J. Scarlett as Dean and Rector, whose nomination the Bishop confirmed. Scarlett had been a boy in Trinity Church, Columbus, when Bishop Atwood was Rector, and the Bishop had followed his career. In addition, Scarlett had shown unusual ability as a preacher.

An appealing preacher, Scarlett soon filled the church with eager listeners, and steadily added to its membership. Young men became deeply interested in the church, and accepted his leadership as of one who could understand their point of view, their needs, and their aspirations. His interest in youth and in education resulted in his appointment by the Governor to membership on the Board of Regents of the State University.

The extraordinary growth of the congregation together with the continued expansion of the city to the northward called for larger facilities. However, the lots on Central Avenue were now too small and the location was poor. Other lots, better located and less expensive, were available on West Roosevelt Street. Selling the Central Avenue lots as well as their current church building went far towards raising funds to complete the new Cathedral. On 31 October 1915, the cornerstone was laid for the Cathedral House, with the Honorable Thomas R. Marshall, Vice-President of the United States, giving the principal address.

The church building on West Washington Street was used by the Salvation Army until the 1940's when the City of Phoenix purchased the building for use by the city courts. The building was later razed, and the location now serves as a parking garage for the City of Phoenix Municipal complex.

The last service in the old church was on Sunday, 15 December 1915. On Christmas Day the first service in the new building was held. "The auditorium was ... arranged ... with the altar from the old church set in a recess, and the old choir seats and other articles of ecclesiastical furniture on a platform before it. On the second floor were office rooms for both the District and parish, and others were also used for the choir, [parish] organizations, [and] as ... class rooms for the Church School. This building had been made possible by gifts in memory of Sheldon and Albert Emery by their mother."

"In January of 1916, the Vestry formally accepted the plan for the relation between the District and the Parish, by adopting the Institutes which had been drawn up before the old church was abandoned; and so reported to the Convoca-

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Trinity Cathedral, *continued from page 9*

tion, which met in the new building in May.”

By the spring of 1918, the Bishop’s residence was completed. For the next three years these two buildings were the only ones on the property, while membership continued to increase.

In 1904, the city had a population of around 7,000, and by 1920 it had reached 29,000. The Roosevelt Reservoir made possible the irrigation of wide tracts of desert land in the Salt River Valley, which became rich in citrus and other forms of agriculture. In 1900, communicants at Trinity Church totaled 199, and by 1910, the number had reached 310. In another decade, 1920, the church had 789 communicants. By 1930 there were 853 communicants.

Designed in a pure mission style, by the summer of 1920, the walls of the cathedral had begun to rise. The walls were brick, covered with blocks of white tufa stone from the hills of Arizona. The woodwork was California redwood, including the mighty beams and trusses. The pulpit was a memorial to Bishop Kendrick. The first service was held in the new location on Roosevelt Street on Christmas Day, and the Cathedral was consecrated on 1 April 1921. The cost of the land, the Cathedral, the Bishop’s house, the parish house, all furniture, organ and bells was estimated to have cost \$230,000.

In the Spring of 1921, Scarlett resigned as Dean, having



Trinity Cathedral, circa 1950. The cathedral complex is at the end of the street, and creates a “U” shape. The bell tower is to the right of the chancel, and left of the courtyard. The roof of Atwood Hall can be seen over the building in front of it.

Photo courtesy Library & Archives, Arizona State University.

accepted a call to become the Dean of Christ Church Cathedral in St. Louis. On Palm Sunday he presented a class of 61 persons for Confirmation, and on Easter Day he closed his ministry of nearly ten years as Rector of Trinity Parish and Dean of the Cathedral. By 1925, an additional hundred feet of land just beyond the Bishop’s house had been secured, where a residence for the Dean could be built. That same year, Bishop Atwood retired.

The following is part of a specially prepared tribute that was presented at the following Convocation in 1926 upon Bishop Atwood’s retirement:

Continued on page 11

Vignette #2: Atwood Hall

Prior to 1930, a wood Sunday school building was located at the east side of the property where Bishop Atwood Hall now stands. Before construction of the new hall, this building was moved several times: twice for the use of El Buen Samaritano Mission and once for Mision San Juan. Having served the church ably for over 10 years and two moves, this building burned in 1940.

A campaign began to build an addition to the Cathedral-house extending at a right angle toward the street; thus to complete the three sides of the quadrangle and to form a Cathedral close was started in December 1928, with a goal of \$60,000. Contributions and pledges began to come in, and in October 1929, the Dean and Vestry published a letter in the Cathedral Bulletin addressed to parishioners and friends, in which they announced that \$26,000 had been received and that the American Church Building Fund had promised \$10,000 as a loan. By the middle of the month, a generous offer of \$5,000 was made by another member of the parish, if the congregation would raise a like amount. On Sunday, 28 December 1930, fifteen years after the original cornerstone had been laid, Dean Lane laid the cornerstone of the new addition of what was to be called ‘The Bishop Atwood House’ as a tribute to the devoted Churchman who had for so long been connected with Trinity Parish and the Cathedral. The second floor contained a very popular indoor skating rink used by many Phoenix youth in the 1930s.

Around 1950, under the direction of Dean James W. F. Carmen, who went on to serve as Bishop of the Diocese of Oregon, the skating rink was converted to a children’s chapel where 200 to 250 children in kindergarten through third grades, together with a children’s choir worshipped at 9:30 and a second smaller group at 11 a.m.. Additionally, the Chapel of the Resurrection was added east of the Tower room as a memorial to the many young men of Trinity Cathedral who had lost their lives during World War II.

Trinity Cathedral, *continued from page 10*

The life of a missionary Bishop is in itself a monument, builded, stone by stone, out of his selflessness, his consecration, his tireless devotion to the betterment and spiritualization of his flock. The Rt. Rev. Julius W. Atwood has for more than fifteen years been to the people of Arizona, quite literally, a 'Father in God'. They have looked to him for many things, and they have not looked in vain. They have looked for friendships and he opened his heart to them and was preeminently their Friend, the fireside friend, a companion, a mirth-bringer, a song in the heart. They looked for counsel; and from many pulpits they heard his voice ring out, serene, uncompromising, lucid, warm with an understanding begot of human sympathy, kindled by the fire of divine love. Whenever Bishop Atwood's name is mentioned, this exacting task, so tenderly undertaken 'for His



Trinity Cathedral Chancel in 1940. Photo courtesy Library & Archives, Arizona State University.

sake who went about doing good,' springs inevitable in mind.

Trinity Cathedral has lived out part of Bishop Atwood's vision as a center from which the Diocese could grow, as it helped form several churches in Glendale, Phoenix, and Scottsdale. However, membership at the cathedral peaked in the 1950's, then began declining as the suburbs developed around Phoenix. Currently, downtown Phoenix is undergoing a renaissance, and the cathedral is beginning to grow and prosper once again.

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Materials derived from Archdeacon James Rockwood Jenkins, "History of Trinity Cathedral, Phoenix, Arizona," unpublished manuscript, circa 1950, and the Library and Archives at Arizona State University, Trinity Cathedral Collection

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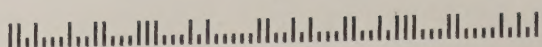
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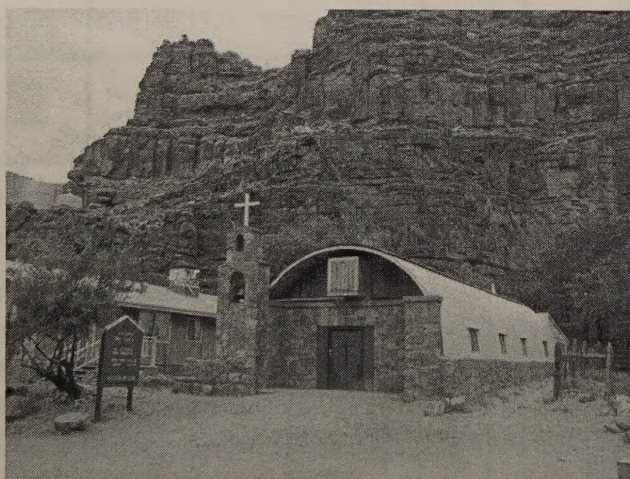
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INSIDE THIS ISSUE



This church, in Supai, AZ in the midst of the Grand Canyon, was served by the Missionary District of Arizona as St. Andrew's Episcopal Church from the 1940's until 1959 when the building was sold to the Native American Christian Church. The original building was featured in Life Magazine when the former quonset hut military barracks building was brought by helicopter to the present location in 1946. *Photo courtesy Ray Dugan.*

- *They did not wait for the Pullmans: The ties that bound the Diocese of Maryland and the Missionary District of Wisconsin, pages 1, 5-7*
- *In Memoriam: Virginia Nelle Bellamy, page 3-4*
- *In Memoriam: Howard Everet Robinson, page 2*
- *Hymns for Little Children, page 4*
- *Early History of Trinity Episcopal Cathedral, Phoenix, AZ, pages 8-11*

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